

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CONDITIONS.

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MISSIONARY.

Condensed for the Boston Recorder, from the Missionary Herald for February.

PALESTINE MISSION.

Journey of Messrs. Fisk and King from Cairo to Jerusalem through the Desert.

(CONCLUDED.)

Country of the Philistines.

At half past 5, after riding 11 hours and a half, we arrived at Gaza; took two small dirty apartments in a large filthy khan, and put up for the Sabbath, thankful that we were not among deserts of sand, or bands of Arab free-booters, so as to be obliged to travel on the Lord's day. Gaza is the city whose gates Sampson carried away, and where he slew 3000 Philistines at his death. We had no very good opportunity to judge of the population of the place, but probably the estimation, given by geographers, of 5000, is not far from the truth. Mussulmans never take a census, unless it be an enumeration of the houses in order to tax them. The city stands on a little elevation. The houses are all built of stone, but make a very mean appearance. The scenery around is beautiful.

[At Gaza they found a number of Greeks, and a Greek priest, to whom they gave 13 copies of the scriptures, and sold 25. But one present knew the Greek language, and to him they gave a Testament. The priest said, that the church had been built twelve centuries. They left Gaza on the forenoon of Monday, April 21st.]

We crossed a bridge over the bed of a small river, now dry; and then passed through groves of olives, and fields of grass, wheat, barley, and tobacco. The plains were agreeably diversified by gentle elevations and small valleys. Five hours and a half from Gaza, we saw on our left, the village of Mijdal, near the ruins of the ancient Askalon, which is now uninhabited. Such at least is the information given us by the Arabs. After riding eight hours and a half, we pitched our tent near the village Esdood, which, from its situation, and from the similarity of the name, we presume to be the ancient Ashdod. It consists of 100 or 150 of what the people call houses, miserable cabins and holes, built of stone, covered with branches of trees, and roots, and these again with earth, so that vegetation appears every where on the tops of them. The place is inhabited wholly by Mussulmans.

Tuesday, 22. Riding through this ancient country of the Philistines, we have seen at a distance to the east, a range of high mountains. The country around us was green and beautiful, and the soil of a good colour, which might, no doubt, be made very productive by proper cultivation. We saw few villages, and those few are small. There are no scattered houses. The population appears not to be great.

Jaffa.—[In ten hours and a half ride after leaving Esdood, they arrived at Jaffa; and, word being sent to Mr. Damiani, the English consul, his Dragoman came to procure their admittance into the city.—They took lodgings in the consul's house, which stands by the sea-side, and, as is supposed, at, or very near the place, where Simon the tanner lived, and the Apostle Peter was lodged. At evening the table was served by a man of Greek origin, who was 100 years old, and had been 80 years a servant in the family of Mr. Damiani and his father.]

On the 24th they left Jaffa on mules and asses, and, after a ride of four hours, arrived at Rama, or Ramla, the Arimathea of the Scriptures, where they took lodgings for the night in an Armenian convent.]

Approach to Jerusalem.

Friday, 25. At half past 5 we set out for Jerusalem, comforted with the hope, that this was the last day of our journey. At 8 we crossed a hill, and then entered a valley, which we were half an hour in passing. Soon after this, we came among the mountains. Here we saw, at a distance, a camp of Bedouins. As soon as they saw us, one of their horsemen rode

on swiftly, as if to interrupt our path. He came into the road before us halted and looked at us again, and then rode off.—Had we been Rayahs (i. e. Christian subjects of the Grand Seigneur,) he would not probably have left us without money.

[A little past noon they came to a village which Chateaubriand calls the village of Jeremiah. A little way from it was a pure stream of water flowing out of a rock, where they stopped to quench their thirst, and eat some bread and fruit.]

Thence we pursued our journey over a road impassable for camels, and very difficult for mules and asses. After crossing a high mountain, we passed through a deep valley, where is a small village called Kaloona. The mountains here are of a peculiar formation. They seem almost as if built by the hand of man, and rise gradually step by step, like pyramids.—Each step, however, is so fastened into the "Everlasting Hills," as to show you that it was placed there by the hand of Him, who existed "before the mountains were brought forth." On these steps, which are some times three or four rods wide, and sometimes only a few feet, you see soil, which produces shrubs, and, when cultivated, vines, figs, and olives. The country continued the same till we were within half an hour of Jerusalem, when all at once Mount Olivet and the Holy City, opened to our view. Thus it is often with the last hours of the Christian. He is obliged to pass over a rough and wearisome way, where he is continually exposed to the attacks of enemies, till near the close of life—till his feet are about to stand within the gates of the New Jerusalem, and then he is favored with some bright visions of the place he is soon to enter.

They enter the Holy City.

With feelings not easily described, about four o'clock we entered JERUSALEM. The scenes and events of 4000 years seemed to rush upon our minds; events, in which Heaven, and Earth, and Hell, had felt the deepest interest. This was the place selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the "perfection of beauty," and the "glory of all lands."—Here David sat and tuned his harp, and sung the praises of Jehovah. Either the tribes came up to worship. Here enraptured prophets saw bright visions of the world above and received messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin, and save us from the pains of hell.—Here, too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage.

[Messrs. Fisk and King took lodgings in a Greek convent, called the Convent of St. Michael the Archangel, situated but a little distance from the place where it is supposed the Lord Jesus was crucified.—Their windows looked out upon the Mount of Olives, from whence he ascended to glory, and where he commanded his disciples to "go into all the world, and preach the gospel to every creature."—Mr. Wolff took lodgings with his brethren the Jews.]

The first part of their journal concludes with the following request to their brethren, and patrons in this favored land, which will draw forth many prayers in their behalf to Him who heareth prayer, and whose eye, doubtless, hath never been regardless of the interesting land in which they now dwell.]

Christian Brethren in America;—Pray for us, that the word of the Lord may have free course and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men; for all men have not faith.

DESCRIPTION OF JERUSALEM.

By Messrs. Fisk and King.

Jerusalem appears, in a general view, to be situated on the side of a mountain, descending toward the east, where it is divided from Mount Olivet by the valley of Cedron. The summit of the mountain is considerably higher than the city, so that in coming from Jaffa you arrive near Jerusalem before you see it.

On a nearer view of the city, you perceive that it is built on several hills; viz. Zion at the southwest part, Calvary at the north-west, Moriah at the south-east, and Bezetha at the north-east.

The south wall passes over Mount Zion, near its summit, so that a great part of the hill is without the city. South of the hill is the deep valley of the son of Hinnom; the same valley, turning north, bounds Zion likewise on the west. The valleys, which separate it in the city from Calvary on the north, and Acra on the north-east, are not deep. Moriah has on

the east the deep valley of Cedron. On the south of it, without the city, is a little elevation, which is marked on D'Anville's map as Ophel; thence the descent is steep, till you come to the fountain of Siloah.—The valleys north and west of Moriah at present are not very deep. Calvary was perhaps only a small elevation on a greater hill, which is now the north-west part of the city; but the name is now given to the whole hill. Bezetha is separated from Calvary by a wide valley: and the east of Calvary is the dividing valley between Moriah and Bezetha, in which is the pool of Bethesda.

We have viewed Jerusalem from different stations, have walked around it and within it, and have stood on the Mount of Olives with Josephus's description of it in our hands, trying to discover the hills and valleys as laid down by him near 1800 years ago, and after all our research we compare Jerusalem to a beautiful person, whom we have not seen for many years, and who has passed through a great variety of changes and misfortunes, which have caused the rose on her cheeks to fade, her flesh to consume away, and her skin to become dry and withered, and have covered her face with the wrinkles of age: but who still retains some general features, by which we recognize her as the person, who used to be the delight of the circle in which she moved. Such is the present appearance of this Holy City, which was once "the perfection of beauty, the joy of the whole earth."

Jerusalem, as to general form, may be called a square, or rather a rhomboid, for the north-east and south-west angles are acute, and the north-west and south-east are obtuse.

Near the bend on the west side is Jaffa gate, called, also, the gate of Bethlehem and the pilgrims' gate and Bab el Khao-leel [the gate of the Beloved, i. e. Abraham.] On the south side is the gate of Zion, called, also, the gate of David. On the east side, near the pool of Bethesda, is the gate of Stephen, called likewise the Sheep gate and the gate of the Virgin Mary. On the west side, between Calvary and Bezetha, is Damascus gate. These four are the principal gates of the city, and are always open from morning till sunset.

We measured the city by paces, and the following is the result:

From the N. W. corner	Paces.
To Jaffa gate,	300 760 W.
To S. W. Corner,	468 side.
To Zion Gate,	195
To the bend in the S. wall,	295 1149 S.
To the gate of Mogrebias,	244 side.
To the S. E. Corner,	415
To the Golden Gate,	353
To Stephen's gate,	230 943 E. side
To N. E. Corner,	350
To Herod's gate,	359
To the bend,	250 1419 N.
To Damascus Gate,	150 side.
To N. W. corner,	660

The total is 4279 paces, and allowing 5 paces to a rod, this gives 856 rods, or about two miles and two thirds, for the circumference of the city. Maundrel measured the city, and judged it to be two miles and a half in circumference. According to Josephus, it was 33 furlongs in circumference before Titus destroyed it. Mount Zion was then included, and the city seems from his description to have extended further north than it does now.—The wall of the city is high, but not thick. From counting the rows of stones we suppose the height, in different places to be 40, 50, and perhaps 60 feet. There is a castle, with two towers, on the west side, a little south of Jaffa gate, to which travellers have given the name of the Pisah's Tower. For a little distance, near the north-east corner, there is a trench without the wall, but now nearly filled up.

In regard to the population of Jerusalem, the following estimate seems to us as probably correct as any one we have heard, viz.

Mussulmans,	10,000
Jews,	6,000
Greeks,	2,000
Catholics,	1,500
Armenians,	500
Total	20,000

The Jews themselves say, that they have only 600 families of Sephartim, or Spanish Jews, and 25 families of Ashkenasim, or Polish Jews. But some think the Jews more numerous than the Mussulmans. They occupy, however a much smaller part of the city than the Turks and Arabs. The Armenians live in and around their convent on Mount Zion; the Greeks and Catholics have their convents and houses on Mount Calvary. The Turks and Arabs occupy Bezetha, and all the eastern part of the city, and have scattered dwellings in every quarter. The Jews live in the dust between Zion and Moriah. The whole area of the ancient

Jewish Temple on Moriah, which now encloses the Mosque of Omar, is walled in, and none but Mussulmans are allowed to enter it on pain of death. In and near it are four minarets. There are two others on Bezetha, one on Acra, one on Zion, and two on Calvary placed on opposite sides of the Holy Sepulchre, like the two thieves on the right and left of our Lord.

The Jews have a number of synagogues, all connected together in the quarter where they live. The church of the Holy Sepulchre stands on Calvary. The Catholics have one convent on the same mountain. The Greeks have twelve here, and one near Zion gate. The Armenians have three convents on Mount Zion, a large one and a small one in the city, and another a little without Zion gate, where it is believed stood the house of Caiaphas, where Jesus was arraigned, and where Peter denied him. The Copts, Syrians, and Abyssinians have also each a small convent. The houses are of stone, most of them low and irregular, with flat roofs or terraces, in the middle of which usually rises a small dome. The windows are small, and those toward the street have usually strong iron grates for defence, and then fine wooden grates to prevent the women from being seen by those who pass. The streets are narrow and most of them irregular. There are but few gardens in the city.

Jerusalem is seen to best advantage from Mount Olivet. We however see most of the city from the terrace of the convent where we lodge. The Temple is seen to the best advantage from the terrace of the Governor's house. Here you see not a single mosque, but a collection of mosques and oratories. The two principal buildings are called el-Aksa and el-Sahhara.—Around them the vacant area is covered with green grass, interspersed with paved walks and trees, which furnish an agreeable shade to the loitering Turk. Ali Bey has given a good description of the Temple, and its various buildings, and of the foolish opinions of the Turks concerning them.

RELIGIOUS.

From the Boston Recorder.

REVIEW.

MR. WILLIS.—Permit me to call the attention of your readers, to a sermon of the Rev. Mr. Wayland's, recently preached in Boston, on the moral dignity of the missionary enterprise. It is not enough to say I was delighted with it, I trust I was edified and greatly benefitted by the perusal of it. For the sake of its readers I could have wished the introduction somewhat shorter; its style a little more free and less incumbered; but the body of the sermon, both as to style and matter, I think very admirable. There is an elevation and taste in the language, a strength and compass in the thoughts, that will render it acceptable and profitable to the scholar as well as the Christian.—The description of the moral sublime is very excellent:—

"It will, however, we think be found, upon examination, that to that enterprise alone has been awarded the meed of sublimity, of which the conception was vast, the execution arduous, and the means to be employed simple but efficient.—Were not the object vast it could not arrest our attention. Were not its accomplishment arduous, none of the nobler energies of man being tasked in its execution, we should see nothing to admire. Were not the means to that accomplishment simple, our whole conception being vague, the impression would be feeble; were they not efficient, the intensest exertion could only terminate in failure and disgrace.

"And here we may remark, that wherever these elements have combined in any undertaking, public sentiment has generally united in pronouncing its sublimity, and history has recorded its achievements among the noblest proofs of the dignity of man. Malice may for a while have frowned, and interest opposed; men who could neither grasp what was vast, nor feel what was morally great, may have ridiculed. But all this has soon passed away. Human nature is not to be changed by the opposition of interest or the laugh of folly. There is still enough of dignity in man to respect what is great, and to venerate what is benevolent. The cause of man has at last gained the suffrages of man. It has advanced steadily onward, and left ridicule to wonder at the impotence of its shaft, and malice to weep over the inefficiency of its hate.

"And we bless God that it is so. It is cheering to observe, that amidst so much that is debasing, there is still something ennobling in the character of man. It is

delightful to know that there are times when his morally bedimmed eye "beams keen with honour;" that there is yet a redeeming spirit within him, which exalts in enterprises of great pith and moment. We love our race the better for every such fact we discover concerning it, and bow with more reverence to the dignity of human nature. We rejoice that, shattered as has been the edifice, there yet may be discovered now and then a massive pillar, and here and there a well turned arch, which remind us of the symmetry of its former proportions, and the perfection of its original structure."

The plan of the sermon is unique, and the execution we think very able. The remarks upon Howard and Clarkson, and the introduction of their names, are pertinent.

The remarks on the cross of Christ are well calculated to produce a salutary effect.

"Having paid this our honest tribute to the dignity of man, we must pause, and shed a tear over somewhat which reminds us of any thing other than his dignity. Whilst the general assertion is true, that he is awake to all that is sublime in nature, and much that is sublime in morals, there is reason to believe that there is a single class of objects, whose contemplation thrills all heaven with rapture, at which he can gaze unmelted and unmoved. The pen of inspiration has recorded that the cross of Christ, whose mysteries the angels desire to look into, was to the tasteful and erudite Greeks, foolishness. And we fear that cases very analogous to this may be witnessed at the present day. But why, my hearers, should it be so?—Why should so vast a dissimilarity of moral taste exist between seraphs who bow before the throne, and men who worship from the footstool? Why is it that the man whose soul swells with ecstasy whilst viewing the innumerable suns of midnight, feels no emotion of sublimity when thinking of their Creator? Why is it that an enterprise of patriotism presents itself to his imagination, beaming with celestial beauty, whilst the enterprise of redeeming love is without form or comeliness?"

We thought the ideas suggested, respecting the perseverance, self-denial, courage and faith, requisite in the missionary enterprise very correct.

"The missionary undertaking calls for perseverance; a perseverance of that character, which, having once formed its purpose never wavers from it till death. And if ever this attribute has been so exhibited as to challenge the respect of every man of feeling, it has been in such instances as are recorded in the history of the mission to Greenland and to the South Sea Islands, where we beheld men for fifteen or twenty years suffer every thing but martyrdom, and then, seeing no fruit from their labor, resolve to labor on, till death, if so be they might at last save one benighted heathen from the error of his ways.

"This undertaking calls for self denial of the highest and holiest character. He who engages in it must, at the very outset, dismiss every wish to stipulate for any thing but the mere favour of God. His first act is a voluntary exile from all that a refined education loves; and every other act must be in unison with this. The salvation of the heathen is the object he would live for, for this he would die; nay, he would live any where, and die any how, if so be he might rescue one soul from everlasting woe.

"Hence you see that this undertaking requires courage. It is not that courage which, wrought up by the stimulus of popular applause, can rush now and then upon the cannon's mouth; it is that which alone and unapplauded will, year after year, look death every moment in the face, and never shrink from its purpose. It is a principle which will "make a man intrepidly dare every thing which can oppose him within the whole sphere of mortality, retain his purpose unshaken amidst the ruins of the world, and press toward his object while death is impending over him." Such was the spirit which spake by the mouth of an Apostle when he said, And now I go bound in the spirit unto Jerusalem, not knowing the things which shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. Yet none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus."

"But above all the missionary undertaking requires faith in its holiest and sublimest exercise. And let it not be suppo-

sed that we speak at random when we mention the sublimity of faith.—"What- ever," says the British moralist, "with- draws from the power of the senses; whatever makes the past, the distant; or the future predominate over the present, advances us in the dignity of thinking beings." And when we speak of faith, we refer to a principle which gives substance to things hoped for, and evidence to things not seen; which, bending her keen glance on the eternal weight of glory, makes it a constant motive to holy enter- prise; which, fixing her eagle eye upon the infinite of future, makes it bear right well upon the purposes of to-day; a prin- ciple which enables a poor feeble tenant of the dust to take strong hold upon the per- fections of Jehovah; and fastening his hopes to the very throne of the Eternal; "bids earth roll, nor feels its idle whirl."

The remarks in reference to scoffers are very solemn and affecting.

"Engaged in such an object, and supported by such hopes, you may well suppose we can very well bear the contempt of those who would point at us the finger of scorn. It is written, that in the last days there shall be scoffers. We regret that it should be so. We regret that men should oppose an enterprise of which the chief object is, to turn sinners unto holiness. We will pity them, and we will pray for them. For we consider their situation far other than enviable. We recollect that it was once said by the Divine Missionary, to the first band which he commissioned, He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me. So that this very contempt may at last involve them in a controversy infinitely more serious than they at present anticipate. The re- viler of missions, and the missionary of the cross must both stand before the judgment seat of him who said, Go ye into all the world, and preach the gospel to every creature. It is affecting to think, that whilst the one surrounded by the nations, who through his instrumentality have been rescued from everlasting death, shall receive the plaudit, Well done good and faithful servant; the other may be num- bered with those despisers who wonder and perish. O that they might know, even in this their day, the things which belong to their peace, before they are 'hidden from their eyes!'"

We were pleased with the boldness, and faith, and commanding eloquence of Mr. W. when answering the objections of despondency.

"Again, suppose all that is affirmed were true. If it must be, let it be. Let the dark cloud of infidelity overspread Europe, cross the ocean, and cover our own beloved land. Let nation after nation swerve from the faith. Let iniquity abound, and the love of money wax cold, even until there is on the face of this earth but one pure church of our Lord & Saviour Jesus Christ. All we ask is that we may be members of that one church.—God grant that we may throw ourselves into this Thermopylae of the moral universe. But even then, we should have no fear that the church of God would be exter- minated. We would call to remembrance the years of the right hand of the Most High. We would recollect there was once a time when the whole church of Christ not only could be, but actually was, gathered with one accord in one place. It was then that place was shaken as with a rushing mighty wind, and they were all filled with the Holy Ghost. That same day three thousand were added to the Lord. Soon, we hear, they have filled Jerusalem with their doctrine. The church has commenced her march. Samaria has with one accord believed the gospel, & Antioch has become obedient to the faith. The name of Christ has been proclaimed throughout Asia Minor. The temples of the gods, as though smitten by an invis- ible hand, are deserted. The citizens of Ephesus cry out in despair. Great is Diana of the Ephesians. Licentious Corinth is purified by the preaching of Christ cruci- fied. Persecution puts forth her arm to arrest the spreading "superstition." But the progress of the faith cannot be stayed. The church of God advances unhurt amidst racks and dungeons, persecutions & death: nay, "smiles at the drawn dagger, and defies its point." She has entered Italy, and appears before the walls of the eternal city. Idolatry falls prostrate at her approach. Her ensign floats in triumph over the capital. She has placed on her brow the diadem of the Caesars!

After having witnessed such successes, and under such circumstances, we are not to be moved by discouragements. To all of them we answer, *Our Field is the world.* The more arduous the undertaking, the greater will be the glory. And that glory will be ours; for God Almighty is with us."

To form a correct idea of the sermon, it must be read at a single sitting. We hope it will have an extensive circulation. If all missionary sermons exhibited an equal spirit of catholicism and benevo- lence, were as ably executed and as well finished, no man of sense and reading would think of withholding his counte- nance and co-operation. M.

REVIVALS.

We have been positively favoured with the loan of a letter from Rev. John Peak,

dated Hyannis, Mass. Jan. 30th, 1824, to Rev. S. Gano, of this town, from which we make the following interesting ex- tracts:

My Dear Brother,

We are directed to "declare the work of the Lord, and make known his deeds among the people." The blessed revival which commenced in our church and con- gregation last April, has continued to the present time. It has increased much of late, and has become the most glorious work that I ever witnessed. About 100 have professed a gracious change within the limits of our society, and the work has extended from this place into five towns, among various societies. In some of them the work has been great and powerful, especially in Harwick and Chatham. Our church has received about 40, and there are as many more who are apparently of the same sentiments, and will probably be received if they should present them- selves, as I hope they will. It is expected that six or eight will present themselves at our monthly church meeting to-mor- row. The subjects of this gracious work, are of different ages, from 10 to 69 and 78—but mostly heads of families, from 23 to 45. The people have assembled for worship almost every evening in some part of our village, and of late two or three at the same time, and all full to overflowing. At the present time the a- wakening appears to be more extensive and powerful among us than at any for- mer period, and our meetings are con- ducted with more solemnity and good order, and it is peculiarly animating to hear our young converts pray, and exhort their fellow sinners to repent and turn to God, and sing praises. You will rejoice with us and pray for us. We are in want of ministerial help. I have lately attended and spoke in 12 meetings in 3 days, and preached sermons in all but two. I am not weary of the work, but sometimes am weary in it.—Relig. Intel.

A correspondent at Union college, Schenectady, under date of Feb. 9, writes, "Zion prospers in this vicinity. Moreau, in the north part of Saratoga co. is now visited with a shower of divine grace. Several towns in the neighborhood are re- freshed, particularly Glen's falls, Sandy- hill, and Fort Edward. This has been one of the most abandoned places in this state."

There is a revival of religion in Burk, Vermont, and in Lemster, N. H. In the former place about 40 have obtained a hope of salvation.—Zion's Herald.

Extract of a letter to the Editor, dated Edge- field, January 30, 1824.

"Several of the churches have been visited with a time of refreshing from the presence of the Lord. In three churches has been baptized about 250 within the two last years—and cheering accounts of revivals in several of our churches are at this time received, which bring in a steady increase of from two to ten members monthly, to each church, where they exist. The prospect is some- what hopeful, yet in many large sections within our bounds there is an utter famine of the word of God."—South. Intelligencer.

FOR THE CHRISTIAN SECRETARY.

"THY KINGDOM COME."

This petition implies a cheerful sub- mission to the authority of God's law, and a cordial reception of all those displays of his perfections, which he has made to us. The law of God condemns men as sinners, because they have transgressed the holy and righteous law of their Creator. And can the sinner who is obnoxious to the penalty of the law, approve the sentence that condemns him? He certainly cannot, so long as he is influenced by his rebel- lious heart; for his heart by nature is en- mity against God, not subject to his law, neither indeed can be; and this disposi- tion of mind is what constitutes his guilt and danger. But God has made other displays of his character than his law. He has devised and produced a medium of reconciliation for transgressors who are under condemnation; this is proclaimed in the Gospel of his Son. But do men natu- rally incline with cordiality to receive this display of the divine character? certainly not. The human heart is naturally as much opposed to the true spirit of the Gospel, as to the Law. How then can sinful men be brought cheerfully to sub- mit to the Law, when the Gospel reveals the only way by which this submission can be produced, and they reject and condemn this way? We answer, it can only be produced by the agency of the Holy Spirit, whose office it is to enlighten the mind, to discover the spirituality of the divine law, and show the sinner the reasonableness of its requirements, and the justice of its sanctions. This is cal- culated to subdue his spirit and humble him in the dust; and while he compares the righteous requirements of the Law with the impurity of his heart, and his absolute disobedience to the spirit and letter of the law, he is prepared to hear and cordially receive the proclamation of the Gospel. In this way he is led to dis- cover the remedy suited to his case, in the Cross of Christ, and he embraces Christ as his Redeemer from the curse of the law, and is constrained cordially to approve the

Law which condemns him as a transgres- sor of its holy and righteous precepts. Christ has now become the end of the Law for righteousness, to him who, hav- ing believed on his name, is enabled to trust in him for justification, adoption and perseverance in holiness unto eternal life. Thus he discovers that the benevo- lence of God prompted him to devise the plan by which redemption could be ob- tained, and benevolence has executed the plan;—and the same benevolence has made him a cordial recipient of the plan, and a happy participant of the blessings connected with it, and love to the author and finisher of this wondrous scheme of grace, so fraught with blessings, constrain him with holy ardour to pray, "Thy kingdom come." And the same spirit that constrains him to pray "thy kingdom come," will also prompt him to labour to see his desires accomplished. The disci- pline through which his mind has passed has taught him the necessity of the Gospel to his fellow sinners, and he also discovers that the Lord is graciously pleased to work by the use of means, in the extension of his kingdom, that he uses men as instruments to promote his declar- ative glory; and he finds that the Lord requires of him to be found faithful as a steward of the grace of God. The para- ble of the talents; of the husbandman; of the ten virgins; fully demonstrates the truth of the position, that our Lord not only requires his people to pray that his kingdom may come, but also to labour for its promotion. Again, the example of the Apostles and primitive Christians, and the faithful soldiers of the cross, in every age, unequivocally declares, that we have no warrant to expect the fulfilment of our petitions for the prosperity of the Re- deemer's kingdom, in our own hearts or in the world, unless we labour in his cause. Not that we would suggest the idea that the Lord Jesus is under obligation to his people, or in any way dependent upon their exertions to carry forward the purposes of his grace,—by no means; these will go forward, though earth and hell unite to impede their progress,—for He speaketh, and it is done.—He command- eth and it standeth fast forever. The word which is gone out of his mouth shall not return to him void, but it shall ac- complish the thing whereunto he hath sent it. But if we are among the number of those who cry Lord, Lord, and do not the things which he requires, we shall be like the heath in the desert, that knoweth not whence good cometh. Let us then not only pray, but labour, for the pros- perity of the kingdom of the Redeemer, that we may at last be cheered with the blessed plaudit of our Judge, well done good and faithful servants, enter ye into the joy of your Lord.

JAMES.

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 24, 1824.

HEBREWS xiii. 9th.

"Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace; not with meats that have not profited them that have been occupied therein."

"There is an inference in these words from what was asserted in the preceding verse, concerning the immutability of Christ and his doctrine; namely, this: seeing that the doctrine of Christ taught by the apostles is as Christ himself, the same yesterday to-day and forever; therefore the apostle exhorts them not to be carried about with divers and strange doctrines. We observe the nature of false doctrines, and their effect upon the minds of men. In themselves they are light and vain like the wind; tossing men up and down as the wind and the waves do the ship that wants bal- last, turning them out of their course and en- dangering their salvation.—Therefore, says the apostle, take heed that ye be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace, and not with meats that have not profited them that have been occupied there- in.

By meats we understand, controversies, and disputes about matters of minor importance.—By grace we understand the doctrines of the Gospel, and the sanctifying grace of the spirit, which fixes and establishes the heart, and keeps the Christian steady and steadfast; hence we learn that it is far better to have the heart filled with divine grace, than the head filled with speculations, disputes, and controversies in re- ligion.

It is good that the heart be established with grace, and not with meats, and the reason is added; they have not profited them that are occupied therein—that is to observe the doctrine concerning a religious distinction of meats, since the Gospel has been received, is altogether unprofitable and unavailing, yea, meats of themselves, profited not those who observed them, even whilst the institutions con- cerning them were in force, under the Jewish economy.

How extremely natural is it for those who decline from the grace of God, as the only means to establish their hearts in peace with him, to labour in that whereby they shall receive no advantage. "The kingdom of God

is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost," it "cometh not by observation," but is established within the believing soul. How important then is it at the present day, while many are crying "lo here, and lo there," to take heed to the injunc- tion of the Omniscient Saviour, "go not after them." That heart that is established by the indwelling of the graces of the Holy Spirit, will not be easily moved from its steadfastness in the doctrines and practice of the Gospel; but if we are not rooted and grounded in the truth, we shall be very liable to become the sport of the winds and waves of temptation, and like some of old as well as modern times, make shipwreck of faith and a good con- science. Now unto him that is able to keep us from falling, and to present us faultless before the throne of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever—Amen.

We have received two numbers of the *Cath- olic Miscellany*, published at Charleston, S. C. and we are not a little surprised to observe the zeal with which a writer in that paper, at- tempts to demonstrate an affinity between the principles of the Roman Catholic Church and Republicanism, as recognized in the Constitu- tion and Government of the United States.

If the conduct of the councils in that anti- christian communion are to be taken as a cri- terion of judgment, we should have supposed it difficult to ask our belief of the sentiment, that the Roman Catholic Church and Repub- licanism are identical. We suppose however, that Dr. England would tell us, that the Mas- sacres of the Huguenots in France, by the Cath- olic Church, were not because the Catholic Church was opposed to the right of private judgment, but because those men who thus suffered, were "obstinate heretics, and had no conscience;" and that it was right and proper to punish the body for the good of the soul.

On this principle, the *Holy Inquisition* is a human institution, and deserves the encour- age- ment of the republicans of the United States. We trust the citizens of this country are too enlightened to listen with confidence to the Lullaby of the Mother of Harlots.

Our constitution happily recognizes the right of private judgment, as the unalienable birth- right of all men. Under this guarantee the Protestant, the Catholic, and the Jew, may promulgate their several creeds. But we trust so long as we are favoured with the pe- rusal of the faithful page of history, and are permitted to read the word of God, in the for- mer of which we find a detail of the horrid bar- barities of the "Woman upon the scarlet" col- oured beast, full of the names of blasphemy," as prophesied of in the latter, we shall not willingly put ourselves within the power of her arm. And while the nations of the earth, who have given their power and strength to the beast, are now drinking the wine of the wrath of Almighty God, and the fury of his indigna- tion is poured out upon those who have re- ceived the mark of the beast; here we ac- knowledge no head of the Church, but Jesus Christ—no influence over men's concerns, but the word and Spirit of God—no law of trial for our faith, but the judgment seat of Christ.

"The whore that sitteth upon many wa- ters," hath here no lodgement. We hear the report of her fornications and her torments, from afar, and we believe the hour of her aw- ful and complete desolation slumbers not.—May the inhabitants of this highly favoured land, duly appreciate the civil and religious privileges they enjoy—and yield evangelical obedience to the King in Zion.

A revival of religion has recently commen- ced at Burlington and Bristol, in this state.

At East Haddam Landing, the awakening continues.

We have examined some pieces of Saxony and Spanish Cloth, from the Saxony Woolen Factory at Framingham, Mass. conducted by Mr. W. H. Knight.

We are very highly gratified with the quality and appearance of these Cloths, and we think them at least equal, if not superior to any im- ported cloths we have seen, of the same cost.

We understand that the Saxony Company are incorporated with a capital of \$200,000, and we do not hesitate to say if they continue to turn out goods, equal to the specimens we have seen, they cannot fail of abundant en- couragement from an enlightened public.

Said Cloths may be seen at the store of Messrs. Hills, and Baker & Dimock, Merchant Tailors in this City.

Mr. Monroe in his late message in relation to the naval peace establishment, has signified to the people of the United States, his deter- mination to retire from the Presidency after the present term.

General Intelligence.

Congressional.

SENATE.

Monday, February 2.

Several resolutions were offered, from mer- chants and underwriters, in various parts of the country, praying for indemnity for French spoliation previous to 1800.

In pursuance of the order of the day, the joint resolution reported by a Select Com- mittee of the Senate, proposing an amendment of the Constitution, in regard to the election of President and Vice President, was taken up for consideration, in committee of the Whole, Mr. Smith in the Chair. The first question was upon adopting the amendment submitted by Mr. Benton, in the shape of a new resolu- tion, proposing a division of the country into districts; each district to have one vote for President and Vice President; that vote to be decided by the ballots of the people, in their primary assemblies; and when no election is made by the people, that the choice shall go to the House of Representatives, as now pro- vided by the Constitution.

Mr. Benton spoke at some length in favour of his amendment: when the senate Adjourned.

Tuesday, February 3.

Mr. Barton offered the following resolution for consideration:

Resolved, That the Committee on Public Lands, inquire into the expediency of making further provision, by law, to prevent frauds in surveying the public lands of the United States, and in making certificates of such surveys.

A resolution offered yesterday by Mr. Lloyd, of Massachusetts, proposing an inquiry into the present state and circumstances of "the Navy Hospital fund," and whether any alter- ation is necessary to carry into effect the wise and humane purposes for which that fund was established, was again read and agreed to.

The order of the day, being the proposition submitted by Mr. Benton, to amend the Con- stitution of the United States, in regard to the election of President and Vice President, was again taken up. Mr. Benton resumed, and concluded his remarks on the subject; when on motion of Mr. Eaton, the further consid- eration of the resolution was postponed to Mon- day next.

Adjourned.

Wednesday, February 4.

Mr. Holmes, of Maine, from the Committee on the Judiciary, reported a bill "in further addition to an act to establish an uniform system of naturalization;" which was read, and passed to a second reading.

The resolution submitted yesterday by Mr. Barton, proposing an inquiry into the expedi- ency of making further provision, by law, to prevent frauds in surveys of public lands, and in making certificates thereof, was again read and agreed to.

Adjourned.

Thursday, February 5.

The bill from the other house, "to extend the time for the settlement of private land claims in the Territory of Florida," was read the third time, as amended in the Senate, and PASSED.

Mr. Noble submitted a resolution of the Leg- islation of Indiana, instructing the Delegates in Congress from that State, to use their exertions to procure the location of the road from the Ohio river to the Mississippi, of which sur- veys were made, under the authority of Con- gress, some years since. This resolution was referred to the Select Committee on Roads and Canals.

The Senate took up for consideration the bill "to authorize the making of a military road from Fort St. Philip, on the river Missis- sippi, to the English Turn, as an auxiliary to the defence of New-Orleans." The bill was made the order of the day, for Monday next.

Adjourned.

Friday, February 6.

The bill authorizing the building of an addi- tional number of sloops of war, was taken up. Considerable debate arose on the details of the bill. Before the question was taken the Sen- ate

Adjourned to Monday.

Monday, February 9.

The Senate resumed the unfinished busi- ness of Friday last, being the bill reported by the Committee on Naval Affairs, "authorizing the building of an additional number of sloops of war, for the naval service of the United States;" Mr. Barbour moved to fill the blank for the appropriation, with "250,000 dollars for the present year, and 200,000 dollars annu- ally, for three succeeding years." This was agreed to, and the bill was ordered to be en- grossed and read a third time.

Adjourned.

Tuesday, February 10.

Mr. Lloyd, of Maryland, presented the me- morial of the Board of Trustees of the Colum- bian College, in the District of Columbia, praying a loan from the Government, for cer- tain purposes. Referred to the Committee on the District of Columbia.

The bill "authorizing the building of an ad- ditional number of sloops of war, for the naval service of the United States, was read the third time, and PASSED.

The Senate, as in Committee of the Whole, proceeded to consider the bill "better to se- cure the accountability of public officers and others."

The first section of the bill provides, that no salary, compensation, or emolument shall be paid to any person who is, or shall be, in- debted to the United States, until such person has accounted for, and paid into the Treasury, all sums for which he may be so indebted.

The second section makes it the duty of every accountable officer who, in making pay- ment to the United States, is, by law, author- ized to retain his fees, or salary, out of the money for which he is accountable, and who is indebted to the United States to pay over, at the time required by law for his payments and accountability, all his fees and emoluments, until he shall have discharged the sums for which he is indebted; and makes it the duty of the Treasury Department, at a certain time in each year, to give notice to such officers, of the sum due from them, and make it the duty of Collectors, and other officers, to withhold the pay of the persons employed by them, until their debts to the Government are disch- arged.

The third section provides, that no person shall be appointed to any office, which entitles him, in any way, to receive, and makes it his duty to account for, public monies, who shall at the time of such appointment, be indebted to the United States.

The fourth section makes it the duty of the President of the United States to communicate to Congress, in the first week of each session, the names of persons, whose pay is withheld under the provisions of this act, with the amount due, &c. with a proviso, that in all cases where the pay of any person is withheld, it shall be the duty of the Accounting Officers of the Treasury, if demanded by the person, to report, forthwith, to the Agent of the Treasury Department, the balance; and it shall be the duty of such agent, within six days thereaf- ter, to order suit to be commenced against such delinquent and his sureties.

The bill passed to be engrossed, for a third reading. Adjourned.

Poetry.

ELEGANT STANZAS.

Written by an Officer long resident in India, on his return to England.

From the London Magazine.

I CAME, but they had pass'd away,—
The fair in form, the pure in mind,—
And like a stricken deer I stray,
Where all are strange, and none are kind;
Kind to the worn, the wearied soul,
That pants, that struggles for repose:
O that my steps had reach'd the goal
Where earthly sighs and sorrows close.

Years have past o'er me like a dream,
That leaves no trace on memory's page:
I look around me, and I seem
Some relic of a former age,
Alone as in a stranger clime,
Where stranger voices mock my ear;
I mark the lagging course of time,
Without a wish—a hope—a fear!

Yet I had hopes—and they have fled;
And I had fears were all too true;
My wishes too—but they are dead,
And what have I with life to do?
'Tis but to wear a weary load,
I may not, dare not, cast away,
To sigh for one small, still abode,
Where I may sleep as sweet as they:

As they, the loveliest of their race,
Whose grassy tombs my sorrows steep;
Whose worth my soul delights to trace,—
Whose very loss, his sweet to weep;
To weep beneath the silent moon;
With none to chide, to hear, to see:
Life can bestow no dearer boon
On one whom death disdains to free.

I leave the world that knows me not,
To hold communion with the dead:
And fancy consecrates the spot
Where fancy's softest dreams are shed.
I see each shade, all silvery white,
I hear each spirit's melting sigh;
I turn to clasp those forms of light,
And the pale morning chills my eye.

But soon the last dim morn shall rise,
The lamp of life burns feebly now,—
When stranger hands shall close my eyes,
And smooth my cold and dewy brow.
Unknown I lie'd—so let me die;
Nor stone nor monumental cross,
Tell where his nameless ashes lie,
Who sigh'd for gold, and found it dross.

MISCELLANY.

The following sermon is said to be from the pen of the celebrated Dr. Johnson, and is now published from the MS. copy.

Finally, be ye all of one mind, having compassion, one of another, love as brethren, be pitiful, be courteous.—1st Pet. iii. 8.

The Apostle, directing this epistle to the new converts, scattered over the provinces of Asia, having laid before them the great advantage of the religion which they had embraced, no less than the salvation of their souls, and the high price for which they were redeemed, the precious blood of Christ, proceeds to explain to them what is required by their new profession. He reminds them, that they live among the heathen, of whom it must be supposed, that every one watched their conduct with suspicious vigilance; and that it is their duty to recommend right belief by virtuous practice; that their example, as well as their arguments may propagate the truth.

After some particular instructions, he extends his precepts to greater generality, and lays down a short system of domestic virtue, to be universally adopted, directing the new Christians,

First, to be all of one mind.

By the union of minds which the apostle recommends, it must be supposed, that he means not speculative, but practical union; not similitude of opinions, but similitude of virtues. In religious opinions, if there was then any disagreement, they had then living authority, to which they might have recourse; and their business was, probably, at that time, more to defend their common faith against the heathen, than to debate any subtleties of opinion among themselves. It could not be the intention of St. Peter, that all men should think alike, either of the operations of nature, or the transactions of the state; but that those who thought differently, should live in peace; that contradiction of disputants, or opposition of party, (for such there must sometimes be,) should not canker the private thoughts, or raise personal hatred, or insidious enmity. He required that they should be all of one moral mind, that they should all wish and promote the happiness of each other, and that no one should hope for advantage by the miscarriage of another.

To suppose that there should, in any community, be no difference of opinion, is to suppose all, of whom that community consists, to be wise alike, which cannot happen; or that the understanding of one part is submitted to that of another; which, however, would not produce uniformity of opinion, but only of profession; and is, in important questions, contrary to that sincerity and integrity, which truth requires; and an infraction of that liberty, which reason allows. But that men of different opinions should live at peace, is the true effect of that humility, which makes each esteem others better than himself; and of that moderation, which reason approves, and charity commands. Be ye therefore all of one mind, let charity be the predominant and universal principle that pervades your lives, and regulates your actions.

Secondly, they are directed by the

apostle, to live as men, which have compassion one of another.

The word which is rendered *having compassion*, seems to include a greater latitude of signification than the word *compassion* commonly obtains. Compassion is not used, but in the sense of tender regard to the unhappiness of another. But the term used by St. Peter may mean *mutually feeling for each other*, or receiving the same impressions from the same things. The precept will then be connected and consequential; be all of one mind, each feeling by sympathy, the affections of another.

Sympathy, the quality recommended in the text, as it has been now explained, is the great source of social happiness. To gain affection, and to preserve concord, it is necessary, not only to mourn with those that mourn, but to rejoice with them that rejoice.

Envy and cruelty, the most hateful passions of the human breast, are both counteracted by this precept, which commanded the Christians of Asia, and now commands us, who succeed them in the profession of the same faith, and the consciousness of the same frailties, to feel one for another. He whose mind is so harmonized to the interest of his neighbour, that good and evil are common to them both, will neither obstruct his rise, nor insult his fall; but will be willing to co-operate with him through all the vicissitudes of life, and dispensations of Providence, to honour him that is exalted, to help him that is depressed. He will control all those emotions which compassion produces: he will not consider himself as made poorer by another's wealth, or richer by another's poverty; he will look, without malignity, upon superiority, either external or intellectual; he will be willing to learn of those that excel in wisdom, and receive instruction with thankfulness; he will be willing to impart his knowledge, without fearing lest he should impair his own importance, by the improvement of his hearer.

How much this generous sympathy would conduce to the comfort and stability of life, a little consideration will convince us. Whence are all the arts of slander and depreciation, but from our unwillingness to see others greater, or wiser, or happier than ourselves? Whence is a great part of the splendour, and all the ostentation of high rank, but to receive pleasure from the contemplation of those who cannot attain dignity and riches, or to give pain to them who look with malignity on those acquisitions, which they have desired in vain? Whence is the pain which vanity suffers from neglect, but that it exacted painful homage, and honour, which is received with more delight, as it is more unwillingly conferred? The pleasures of comparative excellence have commonly their source in the pain of others, and therefore are such pleasures as the apostle warns the Christians not to indulge.

Thirdly, in pursuance of his injunctions to be of one mind, and to sympathise one with another, he directs them, to love as brethren, or (as it is otherwise translated from the original) to be lovers of the brethren. He endeavours to establish a species of fraternity among Christians; that, as they have all one faith, they may have all one interest; and consider themselves as a family that must prosper or suffer together. The highest degree of friendship is called brotherly love; and the term by which man is endeared to man, in the language of the gospel, is the appellation of brother. We are all brethren by our common relation to the universal Father; but that relation is often forgotten amongst the contrariety of opinions, and opposition of passions, which disturb the peace of the world. Ambition has effaced all natural consanguinity, by calling nation to war against nation, and making the destruction of one half of mankind the glory of the other. Christian piety, as it revived and enforced all the original and primeval duties of humanity, so it restored in some degree, that brotherhood, or foundation of kindness, which naturally arises from one common relation. We are brothers, as we are men; we are again brothers, as we are Christians; as men, we are brothers by natural necessity; but as Christians, we are brothers by voluntary choice, and are therefore under an apparent obligation to fulfil the relation; first, as it is established by our Creator; and afterwards, as it is chosen by ourselves. To have the same opinions, naturally produces kindness, even when these opinions have no consequence, because we rejoice to find our opinions approved by the judgment of another. But those who concur in Christianity, have, by that agreement in principles, an opportunity of more than speculative kindness; they may help forward the salvation of each other, by counsel, or by reproof, by exhortation, by example; they may recal each other from deviations, they may excite one another to good works.

(To be Continued.)

Resolute thoughts find words for themselves, and make their own vehicles.—Impression and expression are relative ideas. He who feels deeply will express strongly. The language of slight sensations is naturally feeble and superficial.

Ecclesiastical History.

Continued.

Early in the fifth century a considerable acquisition was made to the cause of Christ in Ireland, by the labors of Succatius, a native of Scotland, and sent over by Celestine, Bishop of Rome. The name of this missionary was changed to that of Patrick, the titular saint of the Irish nation.

In the latter end of the fifth century Clovis, properly the first king of France, was converted to Christianity. It has been attributed to the following circumstance: "When his army were giving way in a battle fought against the Alemans, he implored the assistance of Christ, (whom his queen had often represented to him as the Son of the true God) engaging to worship him as God, if he became victorious." Victory declared in his favor, and he accordingly became a Christian. From this event the title of *Most Christian King*, and *Eldest Son of the Church*, was ascribed to the kings of France.

Seriously to consider the nature of conversions to the religion of Christ, as they now obtained, how different were they from such as are the effect of that new birth, which is brought to pass by a power from above. Of the former kind, it is to be feared, were those which gave celebrity to the apostle of Britain: Aspiring and ostentatious himself, his converts either retained their accustomed ferocity, or else substituted a puerile superstition for the sanctity of the Gospel.

STATE OF CHRISTIANITY IN THE FIFTH CENTURY.

The fifth century has been eminently distinguished by the famous Pelagian controversy, which occupied the attention of the whole religious world. The projectors of this system were, Pelagius, a monk, and native of Britain, and Celestus, most probably a native of Ireland. The decisive articles of their creed appear derogatory from the glory of God, as they are gratifying to the pride of corrupt human nature. They asserted, "that man comes into the world as immaculate as Adam came from the hands of his Maker; and that it is in the power of every man to repent, turn to God, and believe in Christ, without the succors of the Holy Spirit." To these they added "the doctrine of sinless perfection; or, that man may attain to such a degree of holiness in this life, as to live entirely without sin." Opinions abundantly prevalent in all ages, and which ever have found support from the unsanctified sons of men, whether they assume the names of Christians or Heathens. Although the destruction of Pelagianism, in the very infancy of its existence, had been confidently asserted, indubitable memorials clearly evince that it has survived the united opposition of Africans, Gauls, and Britons, the edicts and penal laws of emperors, and the thunders of councils.

The celebrity of its intention is improperly attributed to Pelagius: Little doubt can be admitted, but the stamina of this noxious plant are innate in the heart of man; and the experience of all ages proves how favorable the pride of fallen humanity is to its luxuriant growth. An heathen above four hundred years before, had explicitly laid down the same principles as now were adopted by a professed follower of Jesus Christ; *Sunt enim ingenuis nostris semina innata virtutum, quæ si adolescere liceat, ipsa nos ad beatam vitam natura perducunt.* "We possess by nature those principles of virtue, which, by a proper improvement, are sufficient for the purposes of a blessed life." It may be worth a serious inquiry, whether or not this doctrine of Cicero be not chargeable, as a consequence at least upon, every system but one. Can Socinianism, can Arianism, can Pelagianism, Arminianism, plead an exemption? Does it not belong to the Doctrine of Sovereign Grace alone to exclude boasting?

In consequence of the opinions of Pelagius, the spirit of Augustin, the bishop of Hippo in Africa, was roused: With peculiar energy he stood forth as the opponent of the Pelagian heresiarch, and the warm abettor of the doctrines of the true grace of God. It now became necessary, in the course of the controversy, to define the Divine decrees, and the nature of special grace. Hitherto these truths had not, in any considerable measure, been formally disputed; and hence the reason of the incautious manner in which several writers of the preceding ages had expressed themselves upon those subjects; And this incaution has afforded occasion for the advocates of the very different systems of particular, and universal redemption, to boast of the antiquity of their respective systems.

A modification of the doctrine of Augustin and that of Pelagius was invented by Casian, a priest of Marseilles, and which obtained the name Semi-pelagianism. He endeavoured to fix upon a certain temperature between the extremes of both; the leading principles of which were, "that inward, or special, grace is not necessary to form the beginnings of religion in the soul, but that man is capable, by his own power, of faith and holiness; nevertheless, that none can persevere in religion

without the perpetual support of Divine grace." This doctrine received a very considerable accession of advocates to its support, and spread far and wide. It is the same to which the Greek church strenuously adheres in the present day.

The Arians, who had been severely oppressed and persecuted by the rigor of the imperial edicts, found, among those nations who were gradually overturning the western empire, a peaceful retreat. A recollection of the injuries they had sustained from the Catholics animated them with a spirit of revenge, which manifested itself in perpetrations of the greatest cruelty. The Vandals in Africa, under Genseric, and Huneric his son, demolished their churches, and barbarously tormented those who were inflexible in their avowal of the cause of truth. At this time a circumstance occurred, which has been dignified with the title of a stupendous miracle. Huneric, among other acts of barbarity, ordered the tongues of a number of those pious men, who adhered to the doctrine of the true divinity of our Lord and Saviour, to be cut out. After the execution of this bloody sentence, the miserable sufferers were enabled to proclaim distinctly the divine honours of Jesus Christ. This remarkable event has been so respectfully authenticated, that we can scarcely doubt of its existence; but whether it may be ascribed to natural causes, or was the effect of miraculous interposition, must be left to the decision of a future day.

Frequently, and violently, in this century, was the important debate of Christ's divinity agitated—a controversy prolific of deplorable consequences. The Apollinarians maintained, "that the man Christ was not endowed with a human soul; but that the Divine nature was its substitute, and performed its functions." The Nestorians asserted, "that in the Saviour of mankind there were two persons, of which one was divine, and the other human." Eutichus, to avoid these extremes, invented another mode of explanation, "and denied the existence of the human nature, of Christ; and taught, that in him there was but one nature, which he termed the incarnate word, and thereby abrogated the whole human nature of Christ entirely."

At the fourth general council, held at Chalcedon, it was agreed upon, "that in Christ two distinct natures were united in one person, and that without any change, or mixture, or confusion."

Neither of these definitions was generally satisfactory: the tumult of opinion, instead of being allayed, was considerably increased by attempts at explaining what has remained inexplicable to the present day.

Happy for the serious, humble follower of the blessed Jesus, that the word of life, the scripture of truth, has been preserved by an invincible Providence for his perusal. This he will find to be a light to his feet, and a lamp to his path; and fully adequate to all the purposes of Divine information, on every article essential to his present and future felicity. There he beholds one, whom the Scriptures style the Mighty God, engage in the great work of human redemption; hears him with his dying breath declaring the accomplishment of its glorious design; and, whilst he credits the Divine testimony of his person and work, he is preserved from wandering in the endless labyrinth of vain philosophy. Ever tenacious of the Divine warrant of his faith, he considers it as his highest wisdom, and finds it the only certain mode of securing the peace of his own mind, to embrace the simple record which God has given of his Son. Thus he finds his mind unshaken amidst the wars of controversy; and holding the mystery of the faith in a pure conscience, he lives, looking for that blessed hope, and the glorious appearing of the great God, even his Saviour Jesus Christ.

To be Continued.

Sanctification not the ground of hope.

"But desirable and precious as sanctification is, it is not, I trust it will never be, the ground of my hope. Nor, were I as sinless as an angel in glory, could I have a better ground of hope than I have at present. For acceptance, I rely, (O that I indeed did,) simply, wholly, and solely, upon the obedience unto death of my surety.—Jesus is my righteousness, my life, and my salvation. I am still a sinner; but he who knew no sin was made sin for me, that I might be made the righteousness of God in him. This right to eternal life by believing in the Son of God, is, in my view, equal in all who do so believe, and as perfect and sure when they first believe, as at the last moment of life; as perfect and sure in the thief on the cross, as in an apostle or martyr. An infant is as truly alive as a grown person, though all his members and faculties are in a state of weakness. Therefore, with respect to my acceptance, I would put my graces as much out of the question as my actual sins. That word suited me at first and will suit me to the end—"To him that worketh not, but believeth on him who justifieth the ungodly."

Without Faith I am nothing.

"I long aimed to be something. I now wish I was more heartily willing to be no-

thing. A cypher, a round 0 is by itself a thing of no value, and a million of them set in a row amount to no more than a single one: but place a significant figure before the row, and you may soon express a larger number than you can well conceive.

Thus my wisdom is 0, my righteousness is 0, my strength is 0. But put the wisdom, power, and grace of Jesus before them, let me be united to him, let his power rest upon my weakness, and be magnified in it, in this way I shall be something. Not in and of myself; but in and from Him. Thus the apostle speaks of being filled with all the fullness of God. What an amazing expression! Thus, so far as we die to self, Christ liveth in us. He is the light by which we see; He is the strength by which we walk, and by his immediate virtue and influence, all our works and fruits are produced. We have no sufficiency in ourselves, but we have all-sufficiency in Him, and at one and the same time we feel a conviction that we can do nothing, and an ability to do all things that fall within the line of our calling. When I am weak, then am I strong."

Sabbath Morning Reflections.

"The Lord is risen indeed. This is his day, when we are called to meet in his house, and (we in this branch of his family) to rejoice at his table. I meant to write yesterday, but could not. I trust it is not unsuitable to the design and privilege of this day, to give you a morning salutation in his name; and to say, Come magnify the Lord with me, and let us exalt his name together. If I am not mistaken, I have met you this morning already. Were you not at Gethsemane; have you not been at Golgotha? Did I not see you at the tomb? This is our usual circuit, yours and mine, on these mornings, indeed every morning; for what other places are worth visiting? what other objects are worth seeing? O this wonderful love! the blood of sovereign efficacy! the infallible antidote which kills sin, cures the sinner, gives sight to the blind, and life to the dead. How often have I known it turn sorrow into joy."

JOHN NEWTON.

The blood of Jesus Christ his Son cleanseth from all sin.—1 John i. 7.

The great and useful missionary SWARTZ died 1798. He gives us the following practical illustration of the above passage. "A certain man on the Malabar coast," says he, "had inquired of various devotees and priests, how he might make atonement for his sins, and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes he was directed to place his naked foot, and to walk 250 coss, that is, about 480 miles. If through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey; and while he halted under a large shady tree, where the gospel was sometimes preached; one of the missionaries came and preached in his hearing from the above mentioned passage. While he was preaching the man rose up and threw off his torturing sandals, and cried aloud, 'This is what I want!' and he became a lively witness, that the blood of Jesus Christ does indeed cleanse from all sin."

Mr. Swartz directed his missionary exertions to a place where the inhabitants were collaries or professed thieves; and what was the consequence? Why we are told "that since Mr. Swartz had been among them so often, and had formed congregations in those parts, they had heard nothing of robberies."—Buck's Expositor.

Literary.

Literary Notices from the British Journals for December.

Another highly important work respecting Napoleon is now in the press.—We allude to the Journal of Dr. Antomarchi, who was the physician appointed after the departure of Mr. O'Meara, and who attended Napoleon in his last moments. We understand that some very extraordinary particulars relating to the Emperor will be divulged in this work.

The well known and learned Julius Klaproth, whose travels in the Caucasus and Georgia appeared some years since, and who accompanied a Russian embassy to China, is preparing for publication, from new and authentic materials, a Geographical, Statistical, Historical Description of the Empire of China and its Dependencies.

Another Quarterly Review is announced, entitled "The Westminster Review."

Captain Parry's account of his second voyage will appear this month.

Count Pecchio has in the press, a Diary of Political Events in Spain during the last year.

Pierce Egan, the author of "Life in London," is employed on a new work, entitled "The Life of an Actor," with descriptive plates.

A collection of the Reports of Bow-street cases, made for the newspapers, is about to be published, with illustrative engravings.

A compilation of all the Memoirs relating to the Duke d'Enghien, translated from the French, is soon to appear.